

King Leopold's Soliloquy

by "Mark Twain"

PRICE, TWENTY FIVE CENTS

THIS Congo parable proves his humor a power for righteousness, - - an international force." Boston Transcript.

"A startling piece of scathing denunciation." Evangelical Messenger.

"To read the Soliloquy makes one ask why the nations permit this king to maintain this hell." Syracuse Herald.

Your newsdealer should have it. If not send to

The Congo Reform Association.

710 Tremont Temple, Boston, Massachusetts

Press Comments

THE most scathing arraignment we have ever read." Atlanta Journal.

"The horrible atrocities committed in the Congo State have appalled the civilized world. Mark Twain in a most cutting satire lays the blame for it all on King Leopold. The book will have a wide influence in helping to formulate the sentiments of men against the crying evils of misrule in Africa." Herald and Presbyter.

"The voice of Mark Twain is mostly heard in these days in the castigation of hypocrites in high places. Now Mr. Clemens goes into print with "King Leopold's Soliloquy," a fearful piece of irony. We should think if the charges were untrue, the King of Belgians would welcome an impartial scrutiny of the affairs of the Congo Free State in order to clear his own reputation." The Norfolk Landmark.

"Keen analysis of the character of one of the worst men of modern times. One can afford to send twenty-five cents for this pamphlet." Journal and Messenger.

"One of the best things yet written by Mr. Clemens - deserves a place among the classics." Dyack Reporter. (Fond du Lac)

KING LEOPOLD'S SOLILOQUY by Mark Twain

“Mark Twain pays his respects to the King of the Belgians with all the force of his caustic pen and holds him up to the contempt and scorn of Christendom for his policy in the Congo Free State.” The Boston Herald.

“The gentle sarcasm of Mark Twain has now been turned against King Leopold. A terribly strong presentation of the absolute proof of the horrible atrocities practiced in Leopold's African state by his agents.” Illustrated Buffalo Express.

“A novel arraignment illustrated to aid the text in describing the atrocities practised on the people by the soldiers.” Cleveland World News.

“Relentless in his indictments.” Utica Observer.

“We should advise Brother Clemens to keep out of reach of the man who is master in the Congo. If one wants to know just how angry it is possible for him to get over a story of wrong, injustice, murderous cruelty and rapacity he can discover it within a satisfactory approximation at least if he will buy and read this little booklet.” Bridgeport Standard.

“The author wields the scourge of his wrath with all the power for which he is justly famed. The little book sells for 25 cents - - it is worth four times the money.” Sunday Telegram. (Prov.)

KING LEOPOLD'S SOLILOQUY by Mark Twain

“Sarcasm of the boiling oil quality. ‘Leopold’s Soliloquy,’ is occasioned by his reading of a pamphlet relating the horrors perpetrated in Congo in the name of civilization and religion. - - The account is illustrated by pictures, those which are authentic photographs helping to prove the accusations of the text. It is a terrific indictment - and coming from Mark Twain one cannot doubt its truth.” The Toledo Blade.

“This work is the production of a man who is intensely in earnest because his soul has been deeply moved. The subject is full of a bitter horror. Mark Twain treats it with dignity even if there is no mincing of words.” The Morning Mercury. (New Bedford)

“A soliloquy which might easily be dramatized. The most pungent argument has been used to show the actual horror of transactions which one could scarcely believe if not well attested.” The Standard. (Chicago)



If you love justice and hate cruelty; if you wish to know, or knowing, wish to know more of this “open sore of the world;” if you would like these cruel conditions to be looked into, reported upon and corrected by the governments of the civilized world, read and circulate Mark Twain’s book. It stirs the mind, arouses the conscience, touches the heart.

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The Congo Reform Association, as at first constituted, did not make or endorse accusations against the administration of the Congo State; it asked simply that current reports of conditions in that state should have an impartial investigation. Inasmuch as the report now made by a Commission appointed by Leopold II concedes the prevalence of shocking wrongs, the Association now asks that international action shall be taken with a view to authoritative adjudication of the policy to which the conceded inhumanities are directly traceable, the king's claim to personal ownership of the vast territory and its products and his employment of force for the collection of these products, and with a view also to the adoption of such measures as shall ensure immediate relief for the oppressed people and restoration of the state to the purposes represented in its international recognition.

For further information, read The Treatment of Women and Children in the Congo State 5 cents

King Leopold's Soliloquy

25 cents

Grounds for Action

10 cents

The Memorial of Missionary Societies

5 cents

Report of Leopold's Commission

10 cents

ORDER BLANK

(Tear this off)

_____ 190

The Congo Reform Association,
710 Tremont Temple, Boston, Mass.

Please send _____ copies of Mark Twain's "King Leopold's Soliloquy" and _____
copies of _____
for which I enclose (or will remit) \$ _____, to

Address _____

THE CHILDREN'S MISSIONARY WORK.



Tripoli is a beautiful city. A stately castle, built long ago by the Crusaders, rises on the left. A swift river divides the city into two parts; while domes and slender minarets rise out of beautiful groves of orange and lemon trees and gardens of roses. Beyond a low plain lies the broad blue Mediterranean.

THE CHILDREN'S MISSIONARY WORK.

If we should ask you girls and boys, "What is a station?" you would say, "A place from which trains start." Now what do you think we mean when we ask you to use your foreign missionary money to support two stations? They are not railroad stations, but mission stations, and a mission station is a place that has churches, hospitals and schools—hospitals and a launch, too; doesn't that sound interesting? Some who read this have given their money for the Syrian Day-Schools and have known about the children there; some have given to the support of the Japanese students in Osaka. You gave in 1905-1906 more than enough money for our work in both these places. So some one said, "Let us give the children a whole station for their very own," but we find you can do more, so we are giving you two. Last year you gave \$3,625 and these two stations will cost \$6,000.

How can you raise all this money? Do not wait until the last minute, but try hard all through the year; pray about it, and ask other boys and girls to help, and you can do it. Now you want to know where this work is, and first we will learn about

TRIPOLI STATION.

Tripoli is in Syria, the farthest north in our chain of mission stations on the Syrian coast. We have had these Syrian day schools so long that we could not give them all up, so we have kept all connected with this station and little Jusuf or Ibrahim, who has learned to read from the teacher you sent to his village, is growing to be a tall lad now, and wants to learn more. Perhaps his father is in America, and sends home money every month to his family in Syria. *"Put a new roof on the house if you must,"* he says, *"but be sure to send Jusuf to school. I have learned in America that the best thing a boy can have is a good education."* So the mother buys Jusuf a new red cap and a fine embroidered girdle, and they travel over the hills on foot or on the patient donkey toward Tripoli.

Let us go down into the city with them and call upon the missionary friends with whom we are to work. The stately castle is now a jail, and one bit of our work will be to send some one to read and pray with the prisoners there. First we come to the hospital and dispensary, where Dr. Ira Harris and Mrs. Harris relieve the sufferings of many patients, and teach them of Christ as well. During part of the year the good doctor leaves his home and travels about through the country districts, and all

the people come bringing their sick friends to him just as their ancestors came to Jesus when he visited Syria. Here is the girls' boarding school; a pleasant place behind rustling palm trees, where Miss La Grange and Miss Bernice Hunting with eight teachers are training 130 girls in all that will make them useful and happy women. The older girls act as mothers and elder sisters to the little ones, caring for their clothes and keeping them out of mischief. Jusuf will go to the boys' boarding school in a fine large building, where he will find 61 other boarders, beside 52 day scholars.

The other missionaries here are Rev. W. S. Nelson and Mrs. Nelson, who have written such beautiful letters about the day schools, Rev. Paul Erdman and Mrs. Erdman, and Mr. and Mrs. James Nicols. They preach and visit and superintend the teaching of the schools, and make long trips in the country, visiting the churches and schools, and preaching to the people.

Whenever you hear of this preaching and teaching and medical work in the Tripoli field, say to yourselves, "That is *my* work! My nickels and dimes are helping to do it all for the Lord Jesus!"

LAGUNA DE BAY.

To find this station you need a new geography, and when you have found Luzon, in the Philippine Islands, you will see a large lake just east of Manila. That is Laguna Bay. This station is younger than any of you, for it is only three years old, but the country around the shores of the lake included in the station is as large as Massachusetts. Rev. and Mrs. J. E. Snook are the missionaries in charge. When Mr. Snook began itinerating (that is a word that will be used a great deal so you must find out what it means) there were no railroads, no boats, no good roads, no horses and carriages, no hotels, no good drinking water, so he had hard work travelling and could not preach in many places. Since October, 1905, he has had this beautiful launch which you see in the picture, with Mr. and Mrs. Snook starting on a trip. They call it *Mabuting Balita* or *Good News*, because it carries the Gospel of Jesus Christ to people who do not know Him. This is what our missionary says of it:

"The *Mabuting Malita* is 38 feet long, 8 feet wide, draws 28 inches of water, is propelled by an 11-horse-power gasoline engine, runs 9 miles per hour, has extension seats in main cabin for berths at night, a splendid little dining room and table, lockers and wardrobes for clothing, a library case, desk and paper rack, toilet room and



"THE GOOD NEWS."

shower bath, good kitchen with sink, work table, stove, cupboard, refrigerator, and fresh water from tank;—not for ease and luxury, but to meet the requirements of this tropical field. Not one of the 25 cities and towns on the shore of Laguna de Bay has a place in which to sleep, or to buy clean, wholesome, safe food, or to get a drink of water safe from cholera or dysentery, or to afford a bath or chance to change one's clothes—white drill being that most used—and large supplies must be carried when itinerating. The launch makes one worker able to do the work of two or even three men, and he can do it more easily and far more safely."

Just before the launch came Mr. Snook was travelling in a small boat and a typhoon came up which almost wrecked him and destroyed Bibles and clothes and his baby organ. A false report came that he was drowned and it was three days before his wife knew that he was safe. Now do you want to know what has been accomplished since 1903? Let us listen to Mr. Snook again. "There are 437 baptized church members and 100 baptized children. Think of 2,000 people in one city, ten nights in succession, standing in the street and listening for two hours to the preaching of the gospel message; of towns sending in orders for 100 or 200 Bibles; of a whole high school asking for services in the English language; of students wanting to subscribe

for second-hand Sunday School papers so as to be sure to receive them regularly. Think of dozens of requests for Sunday Schools, C. E. Societies and Bible classes, and also of dozens of young men eager to study for the ministry, but too poor to go to Manila for needed instruction because food away from home costs more than at home. Just now in Laguna Station we are seeking to supply with Sunday School papers (in English print from the States) the thousands of students of English in the public schools; we can use the "Forward," "Sunbeam," "Morning Star," "Young People's Weekly," etc.

If any of you are willing to help, please mail your Sunday School papers to Mr. Snook, Pagsanhan, Laguna, P. I.; you can send a pound for four cents. All the work in these stations is yours, except the salaries of the missionaries, which the grown up people pay. We hope you will find it even more interesting than the other work. Letters will be sent you about your two stations just as they were about your other objects. Bands or Jr. C. E. can make sure of receiving these letters by promising to give to the children's stations and telling their Presbyterial Young People's Secretary, or if they do not know who she is they can tell the Secretary for Young People's Work, 501 Witherspoon Building, Philadelphia, Pa.

Woman's Foreign Missionary Society of the Presbyterian Church,
501 Witherspoon Building, Philadelphia.



THE GOVERNMENT FREED SLAVES' HOME AT ZUNGERU.

Active steps are being taken to erect a Freed Slaves' Home in memory of the late Mrs. Karl Kumm, to which the children from this Government Home will be transferred.



THIS IS
TOM,
THE FREED
SLAVE
FROM LAKE CHAD,
CENTRAL SUDAN



This lad's parents and all his family were killed in a slave raid, and he was captured. Rescued by the British, he found his way to Dr. Kumm, who brought him home and educated him. He is a bright Christian lad, and has now returned to the Sudan in the service of the Mission.

THIS FREED SLAVES' HOME will be located on a site granted by the Government at Romasha, on the River Benue, Northern Nigeria, Western Sudan, and will be under charge of a special Committee, in conjunction with the Directors of the SUDAN UNITED MISSION.

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TO WHOM ALL CONTRIBUTIONS CAN BE SENT.



“ LUCY
MEMORIAL
FREED
SLAVES’
HOME.”





THE SUGGESTION OF A MEMORIAL to the late MRS. K.

KUMM (*née Lucy Guinness*) consisting of a Freed Slaves' Home in Northern Nigeria has taken shape, and at the meeting of the Committee held in London on the 25th May, 1908, it was unanimously decided to commence the erection of the building. For fifteen months, negotiations with the Government, both at Home and in the Field, have been in progress, and Colonel Seeley, the Under Secretary of State for the Colonies, has promised the

“SANCTION, SYMPATHY, AND SUPPORT”

of the Government, and the High Commissioner for Northern Nigeria has agreed to the establishment of the home at a suitable site on the Benue, and the Deputy High Commissioner has suggested the transfer of about 200 freed slave children from the Government Home at Zungeru to this Institution.

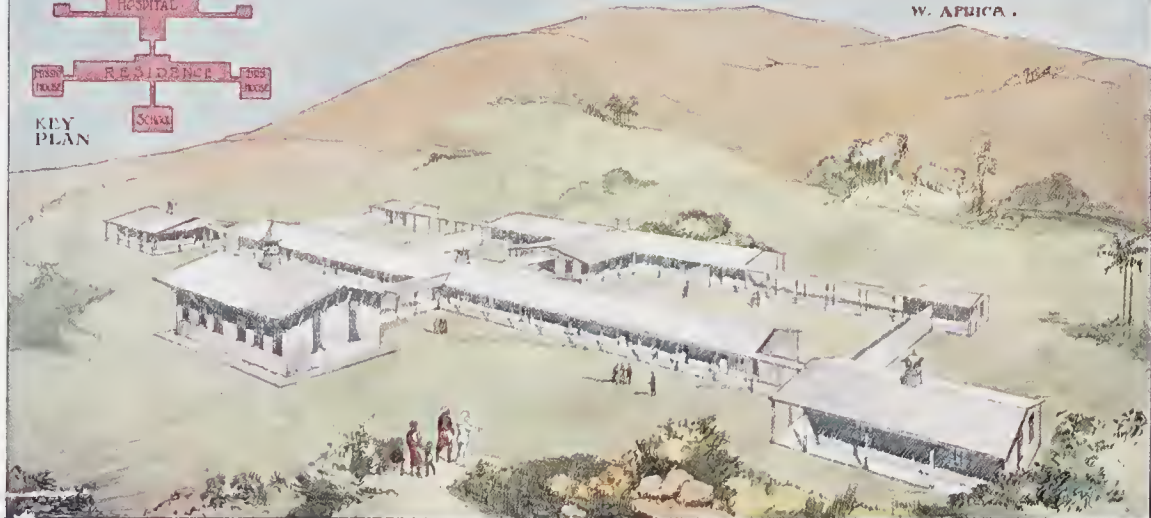
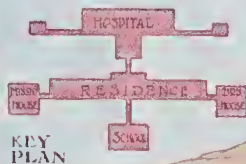
The advance of peace and quietness—the *pax Britannica*—in Northern Nigeria has been so marked that before many more years will have gone slave-raiding, with all its associations of cruelty and savagery, will be a thing of the past. In the meantime, we have in the last Blue Book on Northern Nigeria the reports before us that in 10 out of 16 provinces of Northern Nigeria

741 SLAVES WERE LIBERATED DURING THE YEAR.

Sir William Wallace, Deputy High Commissioner for Northern Nigeria, says on page 32 of the last Blue Book, speaking of the Lucy Memorial Freed Slaves' Home, “**MUCH GOOD SHOULD BE THE OUTCOME OF THIS INSTITUTION.**” It appears advisable

PROPOSED "LUCY MEMORIAL FREED SLAVES' HOME"

SUDAN UNITED MISSION,
NORTHERN NIGERIA,
W. AFRICA.



GENERAL VIEW OF THE PROPOSED "LUCY MEMORIAL FREED SLAVES' HOME"
IN NORTHERN NIGERIA.

to add to the usefulness of the Memorial, and give it a mark of permanency by providing other branches for the proposed Institution, in the shape of an Educational Centre, and an Industrial and Farm Colony.

A Freed Slaves' Home would, therefore, develop into an Educational Institution.

A BOARDING SCHOOL FOR THE BOYS OF PAGAN CHIEFS

and chieftains might later be linked with the Home, and there seems no reason why these boys in turn, after they are grown up, should not become missionaries to their own people, thus giving to the pagans of Northern Nigeria, besides the peace and justice introduced by the Government, the distinctly Christian blessings of education and civilization.

SUCH A MOVEMENT WOULD BE WORTHY OF HER

who gave her strength in the fight with sin and sorrow, her sympathy and love to the oppressed, and her life for the lands enshrouded and chained in mental, moral and physical slavery, and who in her last days wrote with her own hand:—

“What a privilege it is to be called to give oneself, or one's best, to such service! What a privilege to be allowed in any way, to share in bringing the Gospel of Christ for the first time to the tribes and people who are so eagerly asking for Christian teachers in the populous unevangelized lands committed to our trust.

“We must remember that it is not only by interceding in glory for the world that Jesus saved us.

“HE GAVE HIMSELF. Our prayers for the evangelization of the world are a bitter irony so long as we give of our superfluity, and shrink from the sacrifice of ourselves.

“Yours, In the love that kept nothing back,

LUCY E. KUMM.”

This Appeal is therefore sent out in the names of those constituting the Board of Trustees.

Congo Reform — Association

710 Tremont Temple, Boston, Mass.

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“ The Association seeks international action with a view to full disclosure of conditions in the Congo State and authoritative adjudication of the issues to which these conditions are related.”

The Congo Question

A Statement

FOLLOWING upon the discoveries made in Africa by Livingston and Stanley, an Association, under the leadership of Leopold II, King of Belgium, was formed, in 1878, for further exploration of the Congo Basin. By 1883 compacts had been made with native chiefs, and a number of stations established.

This Association declared its aim to be distinctly philanthropic. The Government of the United States, confiding in these protestations, announced, in 1884, "its sympathy with and approval of the humane and benevolent purposes of the International Association of the Congo," and became the first to recognize its flag. It is no overstatement to say that the Congo State owes its existence to this determinative action of the American Government. Its example was quickly followed by the Powers of Europe. In 1885, a Conference of fourteen Governments, including our own, was held in Berlin, as a result of which the Association became the Independent State of the Congo, with Leopold as sovereign. The new State pledged itself "to seek the moral and material regeneration and welfare" of the Congo natives. The Conference, on its part, assumed "the position of official guardian," and the Powers constituting it bound themselves "to watch over and care for the native tribes."

Such, briefly, was the origin of the Independent State of the Congo. Ere long it was reported that its native inhabitants were being subjected to the most inhuman treatment by officers bearing Leopold's Commission, and acting directly under his orders. Though vehemently denied, these charges continued to grow in volume, vehemence and explicitness. The ghost of murdered millions would not down. The pressure of public sentiment forced the British Government, in 1903, to make an investigation of the situation. Mr. Roger Casement, the British Consul in the Lower Congo, was sent into the

interior on a tour of inquiry. This investigation proved that the infamies perpetrated by Leopold's administration in the Congo were far worse than had been suspected. Angry protests arose in Europe. Brave men in the Belgium Parliament denounced the Congo Government as "an enormous and continual butchery." Leopold and his friends still cynically denied the truth of the charges, and denounced the witnesses as falsifiers and defamers. Meanwhile millions on the Congo were suffering incredible hardship: A new and far more dreadful slavery had replaced the old. In order to secure relief for these defenceless and voiceless millions, Congo Reform Associations were formed, one in England, in 1903, and another in America, in 1904. These Associations count among their directors many men of international influence in Church and State.

In 1904, under the whip of public opinion, Leopold sent an investigating committee to the Congo. The Report of this Commission of Inquiry was made public in November, 1905. It concedes the existence of most atrocious conditions, and demonstrates anew the urgent necessity of prompt remedial action. In Italy, France, Germany, and Belgium many authoritative voices are demanding a complete change of policy in the administration of the Congo State.

Memorials offered by such important bodies as the Conference of Missionary Societies, the World's Peace Congress, and the Federation of Churches are before Congress. They ask for "the adoption of such measures as shall ensure immediate deliverance for the oppressed people and restoration of the State to the purposes represented in its international recognition."

All in sympathy with this humane and righteous effort are earnestly invited to lend it their active co-operation. They would be welcomed as members of the CONGO REFORM ASSOCIATION (710 Tremont Temple, Boston, Mass.), from which literature, covering the varied phases of the subject, and indicating the most effective means of furthering this noble cause, may be obtained.

Congó Reform Association

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Hon. Bennett H. Young . . . Louisville, Ky.

The Congo Reform Association
does not make or endorse accusa-
tion against the administration of
the Congo State. ❀ ❀ ❀ ❀

It asks that current reports of
conditions in that state shall have
an impartial investigation. ❀ ❀

Subject to revision and addition
Kindly suggest corrections.

A Commercial Story.

SCENE.—*The Congo State in Africa, a territory equal in area to all countries of Western Europe, opened to the world by the explorations of Stanley.**

THE FORECAST.

“The importance of *the rich prospective trade* of the Congo Valley has led to the general conviction that it should be open to all nations on equal terms.”—*Message of President Arthur, December, 1884.*

“In my opinion, the reported wealth of the Upper Congo Valley has not been exaggerated.”—*Report to Navy Department by Lieut. E. A. Taunt, U. S. N., after six months' journey on the Congo River.*

“The attitude of the United States in this question has for many years been clear, and in this particular case of the Congo this Government was among the first to proclaim *the policy of unrestricted freedom of trade in that vast and productive region.* This Government could, consequently, not be expected to countenance . . . any result falling short of the broad principle it had enunciated.”—*Mr. Frelinghuysen to Mr. Kasson, U. S. Representative to Berlin Conference, 1884.*

“It is not sufficient for all our merchants to enjoy equally the right of buying the oil, gums and ivory of the country, and to sell goods of an equivalent value *which the natives receive in exchange.* It would only be a paltry outlet for the vast productive forces of Europe and America. Productive labor must be seriously encouraged, and the means of the inhabitants of acquiring the products of civilized nations be thus increased.”—*Remarks of Mr. Kasson at Berlin Conference.*

THE REPRESENTATIONS.

“The European traders on the Congo are unanimous in their desire that the present condition of things shall not be disturbed by which all *can freely enter into commercial negotiations with the natives.* Full satisfaction to this desire is given by the Association.”—*Manifesto of International Association, 1884.*

“The Congo nation abounds in produce of various kinds. Thanks to trade, all this produce will enter into circulation; *the counterpart of its value will return to Africa,* for which it will prove a source of prosperity.”—*Mr. Stanley, representing International Association in Manchester, Eng., 1884.*

“We traveled through and through the Congo lands, preparing the natives for the near advent of a bright and happy future, showing to them the nature of the produce that *would be marketable* when the white man should come; and everywhere accepted as their friends and benefactors.”—*Mr. Stanley, representing Association in London, 1884.*

“The European merchant will go hand in hand with the dark African trader, and justice and law and order shall prevail, and murder and lawlessness and the cruel barter of the slaves shall cease forever.”—*Stanley in “The Congo,” vol. 1, p. 59.*

* The International Association (a body quickly absorbed in the personal rule of Leopold, King of Belgium, which had enlisted the co-operation of Stanley) secured recognition, first from the United States Government, April, 1884, and later from other Powers. The Conference of Berlin, 1884-5, (representing 14 Powers, including the United States) formally determined the status of the Congo territory and imposed rules of administration; a later Conference at Brussels, 1889-90 (of the same 14 Powers) withdrew the prohibition of import duties adopted at Berlin.

"I was interested the other day in making a curious calculation. . . . Supposing that all the inhabitants of the Congo basin were simply to have one Sunday dress each, how many yards of cotton cloth would be required? . . . I have said nothing about other cloths. Your own imagination will no doubt carry you to *immeasurable and incalculable millions.*"—*Mr. Stanley, address, Chamber of Commerce, Manchester, Eng., 1884.*

"Our only program, I am anxious to repeat, is *the work of moral and material regeneration.*"—*King Leopold, 1885.*

"The Berlin Conference wished to open up Central Africa to trade. Now *trade is rushing to it* in a ceaselessly increasing tide. On every side commercial establishments are being started. . . . Business follows the agents of the different States step by step in their forward movements. These commercial establishments, whose number is ever on the increase, which we found established five years ago at the mouth of the Congo, and which today spread over more than three hundred leagues of the coast, what do they need above all? We do not hesitate to answer . . . that they must before all things have security."—*M. Van Maldeghen, Representative of the Congo State, Brussels Conference, 1890.*

"For traders of every nationality established in our territories we have equal solicitude. All appreciate the security they enjoy under the Congo Government."—*Remarks of Representative of Congo State in Brussels Conference.*

THE COMPACT.

"The trade of all nations shall enjoy complete freedom." "No power shall be at liberty to grant either monopolies or privileges . . . in commercial matters."—*Act of Berlin, Articles I and V.*

"No doubt whatever exists as to the strict and literal sense which should be applied to the term 'in commercial matters.' It refers . . . to traffic, to *the unlimited power of every one to sell and to buy, to import and to export products and manufactured articles.* . . . *No privileged situation can be created under this head.* The way remains open without any restrictions to free competition in the domain of commerce."—*Report of Commission at Berlin Conference, 1885.*

"The fundamental idea of this program is to facilitate the access of all commercial nations to the interior of Africa."—*Prince Bismarck's opening address as President of Berlin Conference.*

"The guaranties . . . are of a nature to offer to the *industries of all nations* the conditions most favorable to the development of their security."—*Prince Bismarck at close of the Berlin Conference.*

Treaty of United States and Congo State, 1890.—"Article I. There shall be *full, entire and reciprocal liberty of commerce, establishment, and navigation* between the citizens and inhabitants of the two contracting parties.

"The citizens and inhabitants of the United States of America in the Independent State of the Congo and those of the Independent State of the Congo in the United States of America shall have reciprocally the right, on conforming to the laws of the country, to enter, travel, and reside in all parts of their respective territories; to carry on business there. . . . They can *freely exercise their industry or their business,* as well wholesale as retail, *in the whole extent of the territories.*"

"Freedom of trade was . . . established (by the general act of Berlin) *in the interests not only of civilization but of the native races of Africa, with a view to improve their lot and to hasten their progress toward a better state.*"—*Lord Vivian in Brussels Conference, July 2, 1890.*

"It was not because the National Governments desired to give to one man commercial privileges of a fabulous value that they consigned the government of this newly opened territory to his care; it was because they would retain these privileges as a due possession for all peoples that the new State was given its being."—*Memorial to Congress, April, 1904.*

THE UNDERSTANDING.

"We secure (by the action taken at Berlin) *the abolition of all monopolies, private or co-operative.* This is to continue whatever the present sovereign jurisdiction or the changes in government to come."—*Mr. Kasson, "North American Review," February, 1886.*

"Colonies dependent upon foreign powers can hardly find a reason to exist in this new Central Africa. *They are usually established . . . to secure exclusive advantages.* The moment the position of colony does not involve a monopoly of trade that moment it ceases to be valuable as a foreign dependency."—*Mr. Kasson to Mr. Frelinghuysen, December, 1884.*

"We secure freedom and equal protection for the persons of Americans, whether traveling or resident there, for their property and for the pursuit of their professions and enterprises of every sort. We gain security for the American missionaries, churches and schools, now or hereafter to be established, and *absolute liberty of commerce and freedom of worship.* . . . *In a word, we gain everything which we could gain by owning the country except the expense of governing it.*"—*Mr. Kasson in "North American Review," February, 1886.*

"Soon these millions of people inhabiting the interior of Africa will, under the inspiring influence of civilization, become *purchasers of every kind of provision, manufactured goods, agricultural implements, etc.,* and I see no reason why *the people of the United States should not come in for a large share of the valuable trade* which must soon be developed in this region."—*Letter of Mr. Frelinghuysen to Mr. Tisdell, 1884.*

THE PLAN UNFOLDED.

"Hitherto the native had been looked upon by the merchants established in the country as the owner of the products of the soil which the merchants wished to acquire by legitimate purchase, as everywhere else in Western Africa. Commercial relationship had been established in the ordinary way, and, long before the Congo State had come into existence, the native, *attracted by the merchandise offered for sale by the white man, gathered the produce of the forests and brought it to the factory for sale.*"—*"King Leopold's Rule in Africa."*

"No one may dispossess any native of land occupied by him. . . . *All vacant land is considered as belonging to the State.*"—*Official Edict Congo State, July 1, 1885.*

"The State then initiated an economic policy diametrically opposed to that which had prevailed hitherto. This changed attitude was marked by the decree of September 21, 1891, not inserted in the *Bulletin Official*, and which ordered the District Commissioners . . . 'to take urgent and necessary measures to *preserve at the disposal of the State the fruits of the domainal lands, especially ivory and rubber.*' A few months after the signing of this document, three circulars appeared—(1) . . . forbidding the natives to hunt the elephant unless they brought the ivory to the State. (2) . . . forbidding the natives to collect for their own profit, or to sell any rubber or ivory whatever, which were the fruits of the Domain of the State; adding that the merchants who bought these products from the natives, '*the collection of which the State only authorizes on condition that they are brought to it,*' would be *guilty of receiving stolen goods,* and would be denounced to the judicial authorities."—*M. A. J. Wanters, (Belgian), in "l'Etat Independant du Congo," 1899.*

"They (the natives) are *not entitled to anything:* what is given to them is a pure gratuity."—*M. de Smet de Neever, Belgian Premier, July, 1903.*

"You went there with the pretense of saving the natives from the slave trade and barbarism— with the pretense of initiating them into the advantages of civilization, and you take their forests, you forbid them to hunt and to collect produce, you drive them to military service and forced labor. They did not call you to Africa, they did not want you. And today a Belgian minister says that they are entitled to nothing."—*M. Lorand in Belgian Parliament, 1903.*

"It seems to have been generally admitted on the Congo that lands considered as being occupied by the natives are exclusively the portions of territory upon which they have established their villages or raised their plantations. . . .

"It has even been admitted that on the land occupied by them, *the natives cannot dispose of the produce* of the soil except to the extent in which they did so before the constitution of the State. . . .

"As the greater portion of the land in the Congo is not under cultivation, this interpretation concedes to the State a right of *absolute and exclusive ownership over virtually the whole of the land*, with this sole consequence: that it can dispose — itself and solely — of all the products of the soil; *prosecute as a poacher* anyone who takes from the land the least of its fruits, *or as a receiver of stolen goods* anyone who receives such fruit."—*Report of King Leopold's Commission, 1905.*

THE ISSUE.

"Above Stanley Pool *trade does not exist*. With the exception of the narrow district of the lower Congo, where free trade hampered by taxation still exists in diminishing volume, the entire territories of the Congo State have been converted into a vast monopoly."—*Memorial to United States Congress, April, 1904.*

"The immediate effect of the policy of monopolization was the elimination of trade; the resultant effect was the enslavement of the population."—"King Leopold's Rule in Africa."

"As an exploiting enterprise, it may be admitted that the State has been successful. The successes secured for the benefit of one person and that person's immediate entourage have been *at the price of enslavement* of millions of men handed over to merciless exploitation and to horrors which are the inevitable accompaniment of such a system. A Domaine Prive of the extent of that of the Congo State the world has never known. Never has a private property been created of such a vast size, eighty-one times the size of Belgium, worked like a farm, but, like one of the tropical farms of the planters of long ago, where free labor does not exist, and where the population is organized into vast droves of slaves."—*M. Lovand in Belgian Parliament, July, 1903.*

"The exports of the Congo State became very large. One company, known as the Abir, with a normal capital of £40,000, made a profit in five years of £600,000, the half of which went to the King. In 1901 its £40,000 of shares could have been sold for £2,160,000. Other of the companies could boast of similar wealth."—*Herbert Samuel in "Contemporary Review," December, 1905.*

"Probably the King of the Belgians has the best business head of all the European monarchs. At the same time, he is the most magnificent spender for the gratification of his own desires and the accomplishment of his own purposes. . . . His *income from the African rubber output alone* goes far into the millions."—"Royal Incomes and Expenditures," *Munsey's Magazine, November, 1905.*

"After twenty years our commercial trade with the region amounted to little or nothing. In the reports of the bureau of commerce and navigation at which we have looked *it gets no mention*."—"Boston Herald," September 28, 1904.

THE SEQUEL.

This remains to be determined by the action taken by the defrauded nations in behalf of a betrayed and expiring people.

Important

This Petition should be signed by **VOTERS ONLY**, and sent to the Congo Reform Association, 710 Tremont Temple Building, Boston, Mass., to become part of the Mammoth Petition to be presented to the U. S. Congress.

Signatures must be autographic, and accompanied by P. O. address.

To the Congress of the United States of America :

Understanding that testimony relating to the existence of grave abuses in the administration of the Congo Free State has been submitted to your honorable bodies:-

We the undersigned petitioners respectfully ask that you will give the said testimony your most earnest attention, and that you will take such action as you may deem fitting and necessary for the promotion of an impartial investigation of conditions in the said Congo Free State, and for an authoritative adjudication of the issues to which these conditions are related.

Name

Address

Name	Address

Paste slips for additional names here

Forward Petitions to

The Congo Reform Association, 710 Tremont Temple, Boston, Mass.

FOREIGN MISSIONS
OF THE
PILGRIM HOLINESS CHURCH

Mt. Frere, Cape Colony
South Africa

Dear friends:

Greetings from Southern Africa! At last our long journey is ended and we are in a land that seems wonderful to us - Africa. This is a land inhabited by many people who have dark skin and dark hearts but they are souls for whom Christ died. This makes it easy to refuse to be bluffed by the many obstacles which try to prevent us from living among them and in our effort to show them the Way of Life.

We left Philadelphia at 7:10 p.m. June 25th on a Portuguese boat. The next two days were spent on a very rough, stormy sea. We were, as many others, quite sea-sick. After recovery we enjoyed a very fine sea. A stop at the Azores broke the monotony of the ocean. We arrived in Lisbon early in the morning of July 7th.

Even before disembarking, we learned that we had come into a traffic bottleneck and that it might be two months before we could leave. It proved that there were about one hundred missionaries there with transit visas besides a host of people wanting to get away on business. There were very few ships leaving and some of them had been taken over in the past by the government for troop movements. However, we did get away on the first transport leaving there for the east coast of Africa. We had to take a very inferior cabin in order to do this but we were grateful to get on with the journey. This was August the 9th.

Lisbon is an old city with cobblestone streets and very small cars and streetcars. There were some modern buildings but none very tall. We were in charge of two services while there. One was at the First Baptist Church and the other was at a prison ten miles out of the city. There were about one hundred and fifty political prisoners who voluntarily attended the service. They seemed very appreciative. There is a tremendous Catholic influence in Portugal.

We made eight stops along the way from Lisbon ranging from a few hours up to two days. The most interesting one was at Capetown. Rose had a very serious illness which lasted for six days while on this last boat. There was a large group of missionaries on board and God heard our prayers and touched her, I know, for she recovered in such a sudden manner. We praise God for his goodness. We were thirty days from Lisbon to Lourence Marques, arriving there on Sunday September 9th. Our field superintendent and our Swaziland district superintendent met us and gave us a very warm welcome to Africa. The plan was for us to go and visit our work in Swaziland on our way to Mt. Frere here in the Cape Province.

We certainly enjoyed our two weeks visit there. We were there for the district conference and met natives representing our entire district there. Some of them had walked nearly seventy miles to attend these meetings. Two cows were donated for the natives to eat. They surely do love meat. I know of no part of these cows that did not find a use with them. Even the horns are used to blow as they walk along the roads and trails. While here I went with the superintendent and had prayer with some of the people in their grass huts. It was a great visit and we are glad that we could visit another of our Church's field of labor apart from our own.

We traveled over two hundred miles by car and four hundred miles by train on our inland journey. We arrived here at the station day before yesterday. There is a severe drought on here and it is getting quite critical concerning food and water but the rainy season is past due and may come any time now. It is mid-spring now but gardens are burning up and very little green vegetation to be seen.

I lately enjoy an hour of work -

Reading Bible; at times when you are
in bed for a while bed for a while
I see read the "Mystery of the Elements"

I have met some well known persons
of which I have met in some other
to trace the will be doctors & students.

I'm praying for a more or less
doubtful, somewhat & long period of
I may find. Sunday we have
chickens & see them of the lake
waiting but I can't see them while
but to my friend sign only protected

Time for your reading, to day
include Mark IX 14-23.

Fasting & prayer were the mightiest
weapons in the army of the
Middle Ages but something outside the
the divine will can withstand
the power of the great
hands of the of the world.

I'm so glad you have started

Richards!

Will love to hear from

you

AFRICAN STORIES BY A RECRUIT

I walked out in the Bush seven miles to the the brother of one of our converts who was ill . The man had been sick with dysentery for three months. We found him in a small hut, doors and windows closed. I never saw any humn a beinh in such a condit ion . There were twenty men in the town but not one of them would help the poor fellow. They said "Is there any medicine for death? So they had shut up his house and left him to due alone. No food, no water , no light, no air - left adaneto die. I'll never forget his face as he put his claw-like hand in mine and said "W h man give me medicine $\frac{1}{3}$. There was not a man willing to help . take him to the Hospital and his brother was two days getting him there, but too late. His life went out with all the blackness of the night of heathenism. We made a grave, wrapped the body in palm branches, put it away with a hymn and a prayer, and the poor brother stood there with tears streaming down his face. He said - "I love him but he is gone." There were six of us, four blacks and two white men in the jungle, and God. We sang "I am coming to the Cross" and when I looked at the boys every eye was filled with tears.

Another picture

It is full of love and devotion. Bakale - a black boy of our Mission, A Christian too. Lived and worked on an island two hundred miles away. He heard his little orphan brother was sick so he came home and found him and put him in an old canoe and brought him twenty miles to me . The child was a living skeleton in the last stages of sleeping sickness. There was no hope. We did our best and Bakala watched faithfully day and night, and sang hymns and prayed all the time . I saw one night that the end was near and said - "Bakala, Jesus will come to-night and take Nze to heaven. Are you willing for him to go?". "Yes, master I want him to go." The next morning when I came to the hut, I found Bakala singing "Safe in the arms of Jesus" He was seated beside the little lifeless body and turned a smiling face to me and said "Master, Jesus done come, Imso glad." Thank God for such faith !

L. W. Smith, M. D.
Benito, W. Africa.

About 250 miles northeast of Baraka on the West Coast of Africa, is located the Government post at Yaunde. The nearest station of the West Africa Mission of the Presbyterian Church in the U. S. A., to this outpost is that of Metet. The out-station of the Mission at Olama, is located in the Yaunde territory, and from Olama comes the following interesting information from our missionary Mr. A. B. Patterson. The letter was written on May 22nd, but has been nearly three months en route.

Editor

.....

Since our return from furlough we have had a good deal of discouragement. The presence of 1,000 troops at Olama for some months while there was no resident missionaries, and the War generally had a bad effect on the unruly Yaunde. Lately, however, we have had the encouragement of seeing those who remained faithful during the interim from June, 1914 - September, 1916 (Olama was only occupied by a missionary for five short months), baptized and received into the Church. And again still more recently there has been an addition to the numbers of confessors

Two months ago a Chief who lives 15 miles away, after professing faith in Christ, disposed of his plural wives, seven in number. He regularly attends all our services and seems in earnest. Certain heathen dances with their attendant immorality are now being regarded by the professing Christians as sin. It has been hard for these people to make a break with their old ways, but they are proving that "trusting Christ" means not only life after death but power over sins in this life.

School is not quite as popular as in pre-war days. This is partly accounted for by the fact that the boys find it more difficult to obtain money wherewith to purchase school-books. At the station school we have one of the three French teachers from Gabon. He was with our Mission when we worked on the Ogowe, and until coming to the Cameroun has been attached to the French Protestant Mission. He speaks and teaches French very well, and his advent has certainly been a great help. We have 80 to 90 boys now learning the French language at Olama, while at the out-village schools there are some 150 boys getting a smattering of the new tongue. They have only studied two months but have made good progress and can hold little conversations among themselves. The self-confidence of the native enables him to practise a new speech without any hesitation, hence his rapid progress.

An effort is being made to induce the men to allow their girls and younger women to attend day-school. This is a decided step forward. The Yaunde are very jealous of their women-folk. We are hoping that the report of the school which the twelve boarding pupils will take to their homes when they go on vacation will be the means of obtaining fresh recruits. The hardness of

the lot of the Yaunde women should call forth the pity of women in Christian lands. When born she is an article of wealth, bought, sold and pawned as often as her respective masters please a domestic slave, a beast of burden, to be beaten at will and though her services are indispensable, she is never spoken of but as a "thing". "My things" is the common expression of a man who refers to his wives. Even as I write these lines, there is a woman howling with pain at one of the surrounding villages, probably being flogged by her husband

The Yaun de people are a wild, unruly lot. Our position is difficult and we rely upon the prayers of the people of God.

DOORS WIDE OPEN

We are hoping that some one may be able to go up and open the work at Yebekole ere long (Yebekole is another of the out-stations from Metet) Conditions are at white heat now. If we do not take hold of the work there soon there will be a reaction. My assistant reports over 330 in his school. This is larger by far than our present enrollment at Metet (the station school).

It is hard to sit here when the people are clamoring for evangelists and teachers; but it is a privilege after being through the War to see the hold the Gospel has taken on men, as everything else they had believed in was fast disintegrating. We saw the calm of those threatened with instant death if they would not consent to violate the laws of God - some of them died for their faithfulness to the better life they had learned to lead. We witnessed the confusion of the retreating and approaching armies as they swept over the land. We were parties to the slow restoration of order and the readjustment to new conditions. Thank God for it all. Now the tribes to the East are as thirsty men fighting for water, shouting, fairly yelling for the Gospel. It is too good to be true. It is more than we of weak faith deserve.

But there would be no such results, we could not carry on the work beyond what any of us ever wildly dreamed of ten years ago, were it not that those in the home land were working and praying and fairly wringing out of others the means for this work and that in the other fields, to go on.

George Schwab
Metet, W. Africa.

The Rev. Melvin Fraser of Elat, W. Africa writes of some of his theological pupils -

Their prayers suggest a certain originality and tendency to pictorial thought, and an earnestness that knows no restraint of conventionality. At close of class each day, some student was asked to stand up and lead in prayer. One day Obam prayed that the things the pupils were learning might fill their hearts until they overflowed like water from a bucket. Esono prayed that the lessons might be locked in like valuable goods in a box, so that Satan might not steal them. Abata prayed that those arguments might not hop away like grasshoppers. The boys certainly have their own original and homely ways of expressing their earnest desires when they talk to the Lord.

Our candidates even at the end of their course, would not be called highly educated, they are rather like the unlearned disciples, but being like Barnabas, good men, full of faith and of the Holy Ghost, they can preach the Gospel (for they know nothing else), with power and demonstration of the Spirit, and the common people hear them gladly. In the midst of the conflict and crises, they have come, and more are coming, to the kingdom for such a time as this. Shall our spiritual patriotism be found wanting in the rally to the support of the great work that aims to reach the people through an indigenous ministry, and that evolves this ministry out of a mass of abject heathenism.

There is no Talaver house at Lolodorf, and it would be idle if there was for since the War in the Colony there are no carriers on the road. Money is scarce, much having been collected from the people by a four franc tax per head. Also the price of cloth is so exorbitant and the need so great that about all the silver of the people has gone to the factory. At the Mission there are only coppers in the collection and little else but coppers in the medical work.

But there is no rum in the country, and the gambling which was so very evident a year ago when there were many soldiers about has subsided somewhat.

WORTH NOTING IN AFRICA

I. War times in Africa and the world have prevented the Mission from getting supplies of books, slates, and pencils for the pupils of the schools at Metet and Yebekole. The missionary wondered one day why the children were taking such an early recess but found the entire school in the street taking their writing lesson in the sand, tracing the characters with a stick. It is the same at other stations and the missionaries are at their wits' end to know how to supply the demand.

II. Mrs. W. S. Lehman of Mac Lean station writes of a "heart-treat" meeting she had with some women, a delegation from the church who had gone about three miles down the road to help the hearts of the women there. It was by appointment that these women met, by invitation. I sat down on one of the mesen logs with the rest but declined to take the leadership of the meeting. Dear old Nyungo, our former faithful matron talked about the power of the Gospel, and well could she do so, for she has seen the growth here as we have also been privileged to see it. Another spoke of the strong Christian life of one, Bemdon, who died last July. A third told the story of Gideon and his Band and applied the lesson. When it was my turn I used the verse - "Oh, taste and see that the Lord is good", and urged the Christian women to be in the business this year of inviting people to Christ.

III. When last Easter Sunday came at Metet, you would never have known it had you been looking for new Spring styles, "But it must have been Easter in the hearts of the five hundred who had come to the house of God for their heart's helping, for never" writes the missionary, "have I heard a service which caused people to leave as quietly as they did that day. Perhaps the stirring of hearts, the awakening of souls, to a reaching out for more of the spirit of God is beginning. We have prayed for, hoped for, longed for and worked for this for many a month. Even the angels much have rejoiced when 29 new members were baptized and taken into the church. Not many in comparison with other stations in the Mission, but well done for Metet. Among them were five Yebekole and Mekae (cannibal tribes). To witness this event there were present about 3,000 people."

IV. "These days", writes another missionary, "are beginning to remind us of the days of a decade ago. Three years ago one would not see "grass as a dress" on one woman in a thousand as they came to church. Now R A G S - "Has-beens", and especially the grass and raffia are the conspicuous thing. Too poor to afford clothing to cover their nakedness, but not too destitute to give to their Lord's cause. It certainly is great to have a little part in our Lord's wonderful Harvest!"

METET GARDENS - W. Africa.

Metet is 270 miles north east of Batanga, and is next to the last of the stations of the Presbyterian Mission in Cameroun to be opened. During the War times when school work, and evangelistic work were not as extensively carried on because of the conditions through which missionaries and people were passing, the mission force turned its attention to the gardens, not only for their own food, for supplies from America were a very uncertain quantity, but for food for the school children and for others of the natives who needed it. What has been accomplished in these three years may be seen from the following account of these wonderful gardens, where all the work is done by hand and with none of the appliances which the gardner at home uses.

The report says -

"Metet gardens are admired by the neighbors who ask - "What medicine do the white people use?" For they see the harvest, say they, but not the medicine. There is indeed the harvest and in taking account of it white readers will not sufficiently admire except as they realize that all the labor is hand work.

"We have sold over three tons of dry corn this year, have fed thousands of green ears to school children and have a big harvest still untouched. We have harvested three tons of peanuts of which we have sent some to other stations, and have sold some to improvident natives for seed. We have this year set out 2200 pineapples and 3000 banana trees, both of cooking and other varieties. We are now distributin g throughout our Metet district cocoa seeds from trees that are bearing at two and a half years in a garden where old planters warned us that cocoa would not thrive. We have a jungle of sugar cane. We have set out 100 Para rubber trees and several hundred Kixia rubber trees (native to this country). We have raised about 2000 cola trees from seed gathered in the forest as an example to the natives of profitable effort. We have brought more of the forest oil palm trees under cultivation, have enlarged our palm orchard, some of the kernels have been sold and from the oil extrac ted from others we have made soap, which we have dols to the amount of 500 francs (about \$87. gold) We have fed many of our school children with the produce of our cassava garden.

"And all this we have done without medicine - not so much as an eyelash

"God has blessed us and has caused His face to shine upon us."

Mr. John H. Bradford who has charge of the Printing Press at Elat, W. Africa gives some interesting anecdotes of his first year's work among the pupils of the Frank James Industrial school at this station.

LARGE CONGREGATIONS

For a time I have been privileged to go out every Sunday to the nearby preaching points and occupy the pulpit. It was an education in itself. What impressed me most was the fact that I was having far larger crowds at these places than my own pastor at home was having, and in fact more than the average pastor of the average town has. Once or twice the crowd numbered nearly a thousand.

THE AFRICA BOY A DUPLICATE OF THE AMERICAN

To people at home who seem to think we are laboring among a lower class of human beings, I can say that in all essentials the African scholar is a duplicate of the American. He is just as mischievous, just as full of tricks, just as full of fun and obstinacy, and hates to be compelled to work, just about as the average American boy would rather go fishing, hunting or playing than work.

Twelve hours' work a week pays the African boy sufficient money to buy his food for the following week, but like the American boy he is apt to spend it all on Saturday on a delicacy, or a piece of apparel, and count on living off the other fellow, or taking what he wants from the gardens. I am glad that I was rather more mischievous than most boys for over and over again I see fun in their mischief which has to be punished, and can think of the rebellion I have felt over punishment.

BASEBALL

The African boy likes baseball, but the ball I made for use until the things from America come, would not stand the batting the boys gave it, and it was a constant job to patch it up and stuff the padding back in. We had lots of fun except that we had to be called down for yelling so loud, and I yell as loud as any when the game is good.

PALAVERS

We have very little time to ourselves. Just as one tries to write a letter, there comes a native with a palaver. Perhaps he has had his feelings hurt, perhaps he has lost a chicken. They amanoor things in themselves and the white man's word is law, so they come to him to cut the palaver. Some times these little things require great diplomacy. For instance: -

One boy had a new shirt and his tribe brother asked again and again to wear it. Way should one brother refuse another such

a little thing. It was Bulu courtesy to lend your shirt to another or your pants, or your cap. Now the day this boy persuaded his brother about the shirt, he donned it to go to a wrestling match. In the center of the arena he tauntingly danced off to show the new shirt, and just as suddenly as he entered, an opponent appeared and tauntingly gave him the challenge to wrestle. Off came the shirt, and into the hands of a friend it went. Soon the friend was challenged, and the shirts he held were put inside an open house. Shirts were forgotten until the match was over, and then the pile was pawed over, but the borrowed shirt was missing.

Of course the owner wanted his shirt back and the other boy said it was lost. Why should he be held responsible? He was not wearing the shirt when it was not stolen. He did not see it stolen.

For weeks the word battle raged, and on the last day of school, the owner of the shirt brought his palaver to Mr. Carr and me. Both were honest in their opinions, but finally the verdict was passed that the borrower pay for the shirt. He didn't have any money. The only hold we had on him was that he could not return to school until that shirt was paid for. He stormed and fussed, but after the storm had subsided he came to Mr. Carr and is now at work earning the money for that shirt.

PUNISHMENT

Several times I have punished whole companies by making them work half an hour after the others. Without exception they did not quit at the end of the half hour, but worked on until dark. What was their purpose? To make me feel ashamed of myself for punishing them. Once they worked through the rain to make me feel ashamed, but when they found out that only themselves were punished they quit. That is strictly the Bulu way of doing, for I never heard of any one else working over time to punish the other fellow.

Often it seems hard to endure the native, and oftener it seems hard for him to endure us, the white men. They have their undesirable traits, and so do we. If that equation is true, the other is equally true, that they have their desirable traits and so do we.

The Printing Press at Elat, W. Africa, for the first year of regular work totaled for eight months of the fiscal year 941,790 pages. Only 96,000 pages of this was strictly speaking Scripture portions, the recently completed edition of Dr. Fraser's translation of the Romans.

A revised Catechism has been issued of 54,000 pages and is nearly exhausted. It contains Scripture and is used as a text book for the many who come before the elders for church examination.

Then there were 268,400 pages of "Mefoe" (the Bulu paper issued monthly) printed during the year. The front page has contained a Psalm and sometimes the inside page was full of translations of Proverbs. The Sunday-school lessons and helps also appear monthly in the Mefoe. News of the stations and a little native news. Just now a short series on hygiene is running (November, 1917)

Each member of the church or of the two preparatory classes for church membership, holds a small card telling of his attendance at week day meetings, and of collections, by holes punched in them. There have been 53,000 of these cards printed on the press.

357,100 pages of educational matter has been printed. There has also been issued two editions of a very simple primer, and a third will be gotten out as soon as the paper arrives from America. 244,600 pages of this small primer were put through the press. This primer makes the pupil ready for reading, and is essential that the people may know how to read the Gospels. When this book is finished they begin to seek a Gospel, and of course the more of God's work they read the better for them.

The other educational work was in the French language,

War relief for the destitute at Batanga station amounted to \$1200. for food and other necessities. The food was systematically distributed and the emancipated recipients gradually came into a condition where further aid was not needed. Many failed to express their appreciation of the aid received, but there were others like the "lone Samaritan" who return to give thanks. One of the forms of help was the purchase by the station of manioc mats which the people around Batanga had made.

Metet station in the Cameroun district of West Africa, one of the stations of the Presbyterian Board in this country, and situated 270 miles north east of Batanga on the Coast, is a settlement among the Bene and the Bene tribe is the immediate neighbor of the station. It cannot be said of this tribe that it is generally interested in the Word of God, or that there is any conspicuous softening of Bene manners as a result of the Mission settlement in their midst. The Bene response to the Gospel is individual, and no tribal, there is a tribal indifference.

The outlying tribes in the Metet field, the Bbite Mbane, the Fen, the Olinda, the Makae, the Yebekole - these are the little dogs which are greedy for the crumbs from the table that has been spread in the Bene wilderness. But among all these tribes, as among the Bene, property rights in women make for much cruel persecution of the girls and women who have given themselves to the Tribe of God.

"Who do you want to love?" asks Mendana's husband of Mendana as they stand together in the moonlight before the little group of Christians, black and white, who are the opposition to that inexorable black man, and to all those black men who put such cruel choices before their troubled wives. And Mendana, speaking for such women, says: "I want to love God and I want to love my husband."

Mendana's husband bought her with an ivory or a woman, or what not, and this soft answer from a thing so bought outrages her owner to a frenzy. In the wind of that frenzy Mendana goes down the Metet hill before her husband. If she is strong she will wear him out and will hold her place in the tribe of God. Many wear their husbands out, and many more do not.

With the West Africa Missionaries at Metet
From Mr. George Schwab

1

A look at the letters lying scattered on my desk, convinces that I have not written you a "book" for a long time. Every scrap of paper is a "book" out here. "Write me a book" is the cry arising like the smoke of torment from the pit.

Mail finds us now and then, mostly "then". Even your letter of July 11th found us a week ago (Letter written October 15, 1917). Our troubles are bubbles as compared with yours, these days. We out here cannot even begin to get a faint inkling of what must be going on in the outside world, goings on of which a faint rumor reaches us now and then.

FURTHER IN

After the Annual meeting I went to Fulasi and then farther east. After travelling for days and repeating in village after village, the question - "Are there any people of the Word in this place" - and having so often been informed - "Yes, there are", and on inquiry learning that there were two or three people of school school-boys, or perhaps only one of them, or friends and relatives of school boys, I have been forced to believe that it is the school and not so much the evangelist which opens up and thaws out a heathen community.

LOCAL ROYALTY

The chiefs here and there did the honor of sending their "orchestra" to meet me on the path and escort me in proper style up to the palaver house. Said orchestra consisted of two or three drums. I have never believed there could be so much noise in the things. They surely did "spoil my ears" for me.

WAITING FOR THE MISSIONARY

I had told the head man of Asok that he might expect me in his community. "I'll be awaiting you" was the reply. He had taken all his people out into the forest to hunt game for us, that we might not have meat hunger in his village. They were out all day and toward evening my host came in with one small antelope for his guests.

"You'll remain over Sunday? We must have you, we need you, we want to feed you properly, we want to hear the things you have to tell us." Poor man! A week and not a day is what his community ought to have from me or some one else of the missionaries. We came to an agreement. "I will remain over until noon of the next day, if you will call in all the people you can and we will become acquainted."

In PAWN

"This boy is mine, I want to take him home." I learn the boy, who is some seven or eight years old, was put in pawn by his father as security for a gambling debt his father owed some one. This happened some two years ago. Now he suddenly remembers his

(Schwab - 2

boy and wants him, but hasn't the goods to pay the debt.

I have known of women being allowed to remain in pawn for years, until they had three or four children in the village where they had been left in pawn. Then some fine day the husband in passing the village, or on seeing his woman, says - "Why there is or there goes my thing" and then he begins raising a row because he hasn't his wife. We had a case of this a week or two ago, right near here, when the husband bethought himself of his wife and the children she had borne the man with whom she had been left as a "thing". Real Africa is not a choice subject for tongue or pen. Always needs some putty, paint and varnish for the delicate senses of America.

CANDLES

Where I spent one Sunday many Njem were about. That afternoon some excited boys came to see me. I learned that they were the Christian candles keeping the light of the Gospel undimmed in their distant home. I had put in a school in that community in 1915. When the German mutineers left Lomie, where they were or had been fighting against the French, they passed along the path where this school was and broke up the newly opened work among these Njem people. They too know the taste of the flesh of humans, so these Njems.

Imagine my surprise when the next day - on Monday - I reached the overgrown ruins of our school town, and after a short wait, found and saw 30 Christians. "We have no teacher or evangelist, so we do the best thing our heart tells us and try to pull the others to the things of God". This was the explanation. And it was a good pulling, my Njem boys! To keep yourselves unspotted, that was a task; but persuading others of your unwashed tribe - they did smell unrighteously - to believe your believing and throw away the old charms and witchcraft, well, surely God has had an eye on you and your efforts.

FORMING A TRUST

"Are we going to die for wanting water and a stream to fish in?" That is the question shouted at us after the close of morning prayers in a village. The appeal was made to the headman who had attended meeting, with intent that I would avenge the plaintiff of his adversaries. On investigation and inquiry I learned that two women in a near-by village had put a spell upon a number of streams so that people could no longer fish in them, or bathe, or use the water for drinking or cooking. This is the African way of forming a monopoly or trust. No law courts to evade no Sherman acts to conform to, no articles of incorporation to sign or lawyers to fee

A MISSIONARY'S SERMON IN WEST AFRICA

Five hundred at Sunday service at Metet. A number of confessors AS USUAL. "I am pleased with the number of men showing up". writes the missionary. Otseke Kpweme sent a delegation arriving at noon yesterday. This being a time of notes and ultimatums, I had sent him both - "Is it war or is it friendship you are seeking with me?" He is a powerful headman living between our Yebokole work and the post at Nkone Olinga. Had been beating up Christians and spoiling our work in general. Also had used our school-chapel for firewood during the interim of our vacating his place while war was raging. Our evangelist had sent me a note the week before stating what had been done and was still doing to spoil our work. Two lengthy notes also - regular White House length came in setting forth the virtues and efforts of Otseke Kpweme, said efforts all made for righteousness and upbuilding of our work. 'Send another evangelist, this one is a liar'etc.

I delivered yesterday a Bulu sermon, the object of which was to hearten God's people and help them to realize the futility of efforts, especially strenuous in one quarter, just now, to destroy the work of God and his Holy Spirit. This by way of peroration.

Illustration 1. "When you meet a man on the path with a bow-gun in hand, his bark pail of little bamboo stickarrows slung under his arm, and you ask him where he is going, saying thus 'O, my friend, where is it that this walk of yours is taking you to-day?' and he answers thus - 'Me? I am going to war with the white men'. what would you think of this man?" "He would be a fool" came the chorus answer from the pews.

Illustration 2. "If you were to go to the seashore at Batanga and there find a man with a spoon in hand bailing out water upon the land, and you were to ask him thus - 'O, my friend what is it you are trying to do. Since daybreak to this time I have watched you at work with that spoon. What is it you are doing? Tell me'. And he were to answer thus - 'Why, I am tired of seeing so much water in this ocean and I am going to dry it up! what would you say to him?" Another chorus from the pews - "We would tell him he was a fool too."

"Well, my people, help your hearts, that is what those who are trying to destroy God's work are doing, they are going to attempt to do what the man with the bow-gun is going to attempt to do when he tries to make war on the white man with his gun that talks Ker-r-r-r- (machine gun), and his cannon that can kill where the eye of man cannot see. Also what the man who is bailing out the ocean with a spoon to dry it up is trying to do. There are numbers of headmen who are hoping that this God-nonsense will soon end and that they can go on unhindered in their old ways of oppression, looting and wife-stealing. There are many goods-hungry fathers who would welcome the leaving of missionaries around here,

who are waiting to dispose of their child daughters, for we have heard it thus spoken. There is much planning to destroy the work of God and do what is possible against those who believe Him about here. This too we have heard said." Another chorus of assent from the pews.

"These people and their efforts remind us of the driver ants and the elephant. The elephant was wandering about the forest eating. The breaking of trees was heard, the pulling down of vines also. After a time he came to the town of the driver ants (ant hill) upon which he walked, thus destroying it. This angered the driver ants into fury. The Chief called all of them together to consult as to what should be done. They planned to dig a pit and capture him. They went to work immediately, each carrying up his piece of earth, until a whole moon had passed they continued night and day. Then one day the ant Chief looked up to the top of the pit which had been dug and to him it looked deep enough to cover even a tree. So he ordered work stopped and a roof of earth to be built on the top, as is the fashion of ants in their towns. When this had been done, they all went on a hunt to get game for a dance and feast, thinking they had done a great thing.

Again the elephant one day after the vegetation had grown up, came along, eating and breaking trees as he walked, and not looking down at the earth. Suddenly his foot sank in, up over the knee it sank, reaching the bottom of the pit which had seemed so deep to the ants. He pulled up his leg and moved on. The ants hearing a great commotion near their village all rushed out to find their trapped victim in their pit. But on reaching it, there was merely a hole and a noise of breaking trees and pulling down of vines from further on in the forest, a noise like a tornado passing. With much sorrow in their hearts the driver ants returned home, their month's work of no avail.

And these are those poor, pitiable people in our bush who are digging a pit to trap and destroy our God. When they believe they have caught Him, see, He is somewhere else and their effort has been in vain. No, our Rock is not like their rock who is Satan. They will find their efforts a spider's web for strength, a thing that breaks when touched. He that sits in "the town above" shall laugh at them. These, our and God's enemies are like the sandflies, who declared war on the elephant. They came together and found the elephant asleep. 'Now we can war on him they said and flew on his back and began biting but the elephant continued to snore and never knew they were there.

God is our Rock and always puts Himself between us and our enemies.

In 1916 the West Africa Mission assigned to Miss Marie Gocker the duty of teaching a French class composed of nineteen of the former village school teachers. This class met at Batanga for three months, at the end of which time it was inspected by the French officials and a most commendatory letter was written to Miss Gocker by the Governor of the Colonies, complimenting her on the work accomplished. This class has broadened out to 228 pupils, 144 of whom are picked representatives of the different stations of the Mission, who have formerly been teachers and who expect to resume their work after they have received sufficient instruction.

In November, 1917, Monsieur le Commandant David visited the school with Monsieur le Lieutenant Perret, and he very highly commended the work of the students. One statement he made may be of special interest to you. He said that he was greatly surprised at the distinct pronounciation of the scholars. One could well understand their words in speaking and also in the singing, whereas in other schools which he had visited, here and in other colonies, the pupils do not speak distinctly even after a few years of instruction. Mons. David has visited nearly all the French colonies in Africa and elsewhere and his statement would show that the Cameroun people have encouraging possibilities.

SUDAN
UNITED
MISSION



BELL PHONE :
GERMANTOWN 1033 D

329 East Walnut Lane,

Germantown,

Philadelphia, Pa.

Dear Friend :

Inasmuch as the crisis now on in the Western Sudan demands that immediate steps be taken for the evangelization of the pagan tribes of this vast district before they are reached for Mohammed, and inasmuch as the needs of this field and the work of the Sudan United Mission are very little known in America, the organization having only recently been effected by Dr. H. Karl W. Kumm, Ph. D., F. R. G. S., etc., Hon. General Secretary of the Sudan United Mission, and since the Mission Boards of the various denominations, while expressing themselves as in sympathy with the movement are not in position to take up work in the Sudan owing to the heavy claims of other fields, we, the members of the United States Council of the Sudan United Mission, would solicit the prayers and co-operation of friends of the Mission, that reliable information regarding the conditions in these great waiting fields may be given to the Christian public.

Mr. Chas. Kurtzhalz, Field Secretary for the S. U. M., who has returned from the Sudan only a few months since, and the Rev. R. V. Bingham, General Secretary for North America, are provided with lantern and excellent sets of slides taken from scenes in African life with which they are thoroughly familiar, and will be glad to present the claims of these fields either with or without the aid of a lantern.

Your attention is also called to the proposed visit of Dr. H. Karl W. Kumm, Ph. D., F. R. G. S., etc., who hopes to be in America early in the year '07, and will be open for engagements after Jan. 25th.

No collections are taken at meetings held by these Secretaries. Gifts may either be handed the secretary or sent to one of the offices of the Sudan United Mission. Any assistance you can render in arranging meetings, will be highly esteemed.

All correspondence should be addressed to the Sudan United Mission, 329 East Walnut Lane, Germantown, Philadelphia, Pa., or 262 Delaware Ave., Toronto, Ont., Canada.

Your fellow-workers :

H. W. Fry, Germantown.
John Gordon, D. D., Dean Temple College.
Howard H. Kelly, M. D., Baltimore.
Joseph T. Kelly, D. D., Washington.
Rev. A. M. Sampsel, Reading, Pa.
D. M. Stearns, D. D., Philadelphia.
Edw. G. Rhoads, M. D., Philadelphia.
Wm. J. Gruhler, Philadelphia.
Thomas L. Hodge, Treas., Philadelphia.